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SOCIAL ACTION

VOL. 5 NO. 11

NOVEMBER

THIS SIDE AND THAT
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This Side and That

On the Shelf

Apparently the Central Government have decided to retire doctors at the age of sixty. Room must be made for younger people trained in the latest methods and wise to the latest drugs. The measure, however, is not without drawbacks. What of the experience, talent, diagnostic acumen that was acquired during so many years? Should they be lost to the people who complain there are so few doctors at hand? Could not half-time jobs be provided for elderly doctors?

The somewhat recent policy of dispensing with the services of officials or workmen at a certain age may suit the arithmetic of democracy; at 21 you are a full-blown citizen, at 60 you have become a superfluous antique. The problem is acute in progressive countries and in the U.S.A. the thinking and muscular powers of senescent workers have been tested, with results that should calm down the youth-crazy reformers. In the line of efficiency itself, the over-fifty group showed the

best place-work standards, the smallest number of accidents, and the least absenteeism. In countries which provide old age pension, the financial burden becomes enormous, and it is expected that within a few decades the middle-age population will have to support children and old people; it will be one half of the nation feeding and nursing the other half. Is there no way of retaining the efficiency and experience of retired brains and brawn?

Of course politicians are never too old; in that sector of the world, efficiency, accidents and absenteeism rarely come to be known by the electorate.

Whistling Shrimps

Times are changing. In the olden days, a king and his queen or a president and his consort would pay official visits to friendly countries. At present heads of states remain at home and Prime Ministers do the official visiting. India is moving with the times and the nation will soon be asked to welcome Premier Bulganin and his party's secretary, Mr. Krushchev. Decidedly a political visit.

In case people be confused about their regard for Russia and their views on the Communist Party it is well to remember what Mr. Krushchev said after his tractations with Germany: "It is said that the Soviet leaders smile. This is a real smile. It is not false. We want to live in peace, in tranquillity. But if anyone thinks that our smiles mean the abandonment of the teaching of Marx, Engels and Lenin, he is deceiving himself cruelly. Those who expect this to happen might just as well wait for a shrimp to learn how to whistle".

It is on this background that one must interpret the "new" policy which the Communist Party intends finalizing at the Khozikhode session early next year. This policy considers that the newly acquired freedom of India "the biggest country with a semi-colonial economy subject to the imperialist exploitation" rests "on unsure foundations" since British capital's grip and feudalism's exploitation are not ended. India should leave the Commonwealth, eliminate all the vacillations of its foreign policy and inconsistencies whilst the Party deprecates all agitations about the linguistic reconstruction of the states, and is keen on fostering all democratic movements. The policy is one more Red smile that should deceive nobody.

The Boot on the Wrong Foot

The more our government gets on friendly terms with Communist states, the more determined and systematic must be our campaign against Communism. Apparently politicians are so up to date on H-bombs that they cannot spare the time to study Communism. That is why some of them who should know better did venture to blame bishops for cautioning their faithful against any support being given to the Communist Party. Their plea is that religion has nothing to do with politics. Unhappily for their logic, politics is often enough meddling with religion. It is so most patently with Communist politics.

Communism being based on materialistic atheism, Catholic bishops are bound in conscience to oppose it by all legitimate means in their power, and to exert all suitable pressure to wreck the hopes of the Party

at all levels. They will never failed in this, their religious duty.

After all, bishops are not shrimps which learn how to whistle!

Horror Comics

Citizens should not entrust their conscience to politicians. It is being done on an alarming scale, however. A recent sign is the ban on imports of "horror comics" and the bill entitled "Young Persons (Harmful Publications) Bill". How has it come to pass that customs and police officials should decide what should not be read by children or grown-ups (since there are quite a number of aged addicts to stories of bloodshed, lust and crime.) The blame should not be thrown on the government ; it rests with the home.

Normally parents should control the reading of their charges ; churches, schools and community organisations may protect children living in unwholesome surroundings. Too readily indeed do we fancy we have exhausted our democratic rights when once every five years we choose as our "representative" a fellow-citizen whom we hardly know and who certainly does not know us, and allow him to do everything for us. The way to protect our fundamental rights is to exercise them day after day ; more particularly is it the way for parents to vindicate their right to educate their children, and direct their reading.

The alternative is pre-censorship of the press, and that means thought-control *à la Russe*.

A. L.

* For
Prof
asiast

*Beyond Co-existence! **

With the "summit talks" over and, perhaps, done with, the lullabye of co-existence is now sung on a lower note for the simple reason that these talks have not fulfilled the hopes of many! Hence, it is time to analyse the meaning of co-existence in terms of Soviet theory and practice. This would seem to be the more urgent when we remember that Soviet terminology does not conform to that of the West and of free nations.

Soviet theory of co-existence

What then, is the Soviet theory of co-existence? It is common knowledge and, indeed, the boast of Soviet Communism that it is the direct and sole heir to the Marx—Lenin—Stalin line of Communism. Hence, it is only doing justice to the present rulers of Soviet Russia to say that they are modern exponents of the theory and practice of Communism. It follows, therefore, that the Soviet theory of co-existence must be in keeping with the Marxist line, and if we can discover the meaning of co-existence as Marx, Lenin, and Stalin understood this term, then we arrive at the meaning of co-existence as understood by the present rulers of the Kremlin.

The key to the Marxian meaning of co-existence is, of course, to be found in Marx's theory of world revolution and the ultimate triumph of Communism.

* For much of the matter in this article I am indebted to Prof. James Hogan's brilliant articles in *The Irish Ecclesiastical Record*, February-May, 1955.

It needs no deep knowledge of Marxism to know that this is the end and purpose of Communist activity. This end has been the main spring of all Communist endeavour and Communist diplomacy, and it guides both the internal and external policy of the Communist State. Lenin himself had no hesitation in insisting that "the strictest loyalty to the ideas of Communism must be combined with the ability to make all the necessary practical compromises, to 'tack', to make agreements, zig-zags, retreats and so on". Addressing himself to would-be Communists he said, "If you are not able to adapt yourself, if you are not inclined to crawl in the mud on your belly, you are not a revolutionary but a chatterbox". Surely, the top rulers of the Kremlin were good students of Leninism when they went "crawling" — one wonders whether they did this on their bellies and in the mud! — to the Yugoslav Tito!

True to the Marx-Lenin tradition, Stalin also spoke of "periods of co-existence", but he did not believe that these could be periods of peaceful, co-operative or lasting co-existence. When speaking of the many "peace drives" (often adorned with pigeons and doves of peace!) which were made during his life time, he was careful to say, "The present movement for peace is to be praised.... It is, however, not sufficient to destroy the inevitability of war between capitalist powers altogether.... in order to eliminate the inevitability of wars imperialism must be destroyed".

In the March, 1954 issue of *Problems of Philosophy*, the Party organ of the U S S R Academy of Science, I. A. Selenzyev, a member of the academy, discusses co-

existence. He makes it abundantly clear that co-existence is not meant to last forever. It is only he says, for a more or less lengthy historical period during which the struggle is to be maintained by other methods".

So much for the Soviet theory of co-existence.

Soviet practice of co-existence

Even a superficial knowledge of Soviet history reveals the fact that co-existence as a mere *temporizing process*, or *process of tactical accommodation* has always played an important role in both internal and external Soviet policy.

Within the Soviet Union, and during the early days of collectivism, Lenin made use of this policy when he introduced the New Economic Policy, which was a temporary retreat from the policy of collectivism. Of course, the introduction of the N. E. P. did not, in any way, mean that Lenin had discarded collectivism, but it was a useful "period of coexistence with reactionaries" in order to achieve the final goal of collectivism.

It was, however, since 1924 that Soviet Russia made co-existence with non-Communist powers a permanent feature of its foreign policy. By that year it was clear to Stalin that the world was not yet ready to welcome the blessings of Communism, and therefore, the world revolution would have to follow a hazardous circuitous route! Hence, there was no other alternative for the Communist State, but to co-exist with its capitalistic neighbours! Stalin then, turned to the building of Socialism in isolation within his own country. But

this did not mean that Russian imperialism was contained within its own frontiers. In fact, the Comintern saw to it that Communist Parties were active in all countries of the world, preparing the peoples for the great day of their liberation. It is common knowledge, to-day, that Stalin was a master strategist in the use of the weapon of co-existence, during the period immediately before the second world war. On the one hand, his Communist parties all over the world were boring into the very life of the democracies by exploiting every national crisis and economic distress; and on the other hand, he launched a ruthless economic policy within his country in order to build up his forces for the day when the world revolution could again march forth to Communist victory.

When the war clouds heralding the second world war were gathering Stalin again put into operation his policy of co-existence. This time it was a tactical accommodation with those whom he feared. Nazi Germany and Soviet Russia astonished the world, the ignorant world, by signing a non-aggression pact in August, 1939! The policy of co-existence was working out true to tradition! Did not Lenin in March 1918 make a Treaty with Germany and surrender whole Russian territories to that country in order to consolidate his own position in Russia? On the pretext of peace, Lenin then won mass support for his policy of co-existence with Germany and thereby established his own Bolshevist party in power. What an irony of fate it would be, if, to-day, the rulers of the Kremlin using this policy of co-existence, won the support of

a war weary and war frightened people to set up their own domination !

It is hardly necessary to recount here the story of co-existence between Soviet Russia and her Eastern Neighbours after world war II. This is past history. In the case of all these countries, except that of Finland, co-existence has meant non-existence ! And as Prof. Hogan says, "Soviet Russia's dealings with these countries has been one of unrelieved aggression."

The morality of co-existence

In view of the Soviet theory and practice of co-existence, few will deny that the free nations are right in being chary of accepting Soviet declarations of peace and good will. It is not surprising, therefore, that they require concrete proof of a change of policy on the part of the rulers of the USSR. It is useless to insist that the Communist Powers of Moscow and Peking have already demonstrated this by their release of some prisoners of the Second World War and of the Korean War. Public memory may be short, but most people are aware that all this should have been done long ago, in keeping with the agreements signed by these powers, and in fact, it is an open secret that there are still prisoners of war in both the USSR and in Red China !

Is it not strange how people, even in responsible quarters, may be taken in ? There was a great deal of rejoicing when Peking released the eleven servicemen of the United Nations Command. Some even went on to believe that this action demonstrated a change of policy in Communist China ! The fact, of course,

is that what Red China was now doing she should have done two years ago. And, therefore, by holding these servicemen prisoners after signing the Armistice, she violated, openly and brazenly, every code of justice and decent conduct! What trust can, indeed, be placed in a regime which rejects every principle of morality and decency?

Of course, it is foolish to expect any Communist regime to be ruled by principles of morality for the simple reason that morality, for the Communist, derives from party-interests. That which helps the party-interest is 'right': all which detracts from that interest is 'evil'. In fact, it is this which makes Communism strong, and it is this which converts it into the evil thing that it is!

It is this party-interest which gives Communism a fanatical determination, relentless, if sometimes compromising under the guise of co-existence, and which is absent in our free democracies. This unfortunate condition of the free countries follows from the fact that they work free from party-interests, but their activity is grounded on no fixed moral principles. Hence, all they can do is to oppose Communism with a hesitant, vacillating, sloppy sentimental policy which is like chaff before the Communist blast!

Beyond Co-existence

Any wonder, therefore, why so many, even leaders of the free-countries, applaud when they should condemn, give way when they should stand firm against Communist deceit? How can it surprise anyone, when such leaders roundly condemn racial discrimination

and the denial of human rights in one country, and go on to condone and silently approve of the same action carried out to a more horrible degree in Communist countries ?

This lack of moral principles explains, to a large extent, why many who strongly condemn slave labour and the denial of human rights, find nothing to condemn in the USSR a country which indulges in such practices to an extreme degree. That thousands of human beings, deprived of every vestige of human rights, lie rotting in Soviet slave camps has amply been proved. The U.N. *Report of the Ad Hoc Committee on Forced Labour, Geneva, 1953* speaks for itself.

If Communist co-existence is not merely a tactical accommodation to powers that may let loose a nuclear war and destroy Communism with the major part of mankind, then something more is demanded of the Red rulers. Indeed, the moral conscience of the world at large, at least that part of the world which still adheres to conduct based on principles, demands that the Communist powers restore to its slave inhabitants their human dignity.

Has the free world no duty, no obligation towards those thousands that languish in Communist prisons whether in Russia or in China ? Have these unfortunates lost all claims to social justice, which our would-be peace makers are ready to mouth at every international conference ? Is it not amazing that while we talk and plan about raising the standard of living of backward peoples, we remain passive and fail in our social responsibility to these slave workers who are subjected

to subhuman conditions of life? It is useless to pretend that any system of co-existence will succeed unless it is grounded upon right principles of morality; but, then, is our free world, not to speak of Communist countries, ready for such a venture?

C. C. Clump

Wages in India - II

Industrial Workers & Family Budget

According to the 1951 Census, 24.9 crores (or about 70 per cent) were reported to get their livelihood from agriculture — the figures include earners and their dependents; and over 10.8 crores (or about 30 per cent) from other sources. Of these latter, 3.8 crores derive their livelihood from production, 2.1 crores from commerce, 0.6 crore from transport and 4.3 crores from other services and miscellaneous sources.

There are no exact statistics for the total number of workers employed in factories, but we have the average daily number of workers employed by factories covered by the Factory Act. In 1951 there were 25,04,399 such workers, of which over ten lakhs were engaged in textiles. Even allowing a good margin for workers who are employed in small factories not covered by the Factory Act, and also for those employed

where no returns were made, it is clear that this class of workers is only a small percentage of the total number of Indian workers who are mainly engaged in agricultural pursuits.

Though in general industrial workers are better paid than their opposite numbers in the countryside, due to better trade union organisation, publicity and the fact that usually industrial labour, being at least semi-skilled, receives a greater remuneration than agricultural labour, nonetheless, except in a few trades, industrial wages are not satisfactory.

Industrial Wages

For the purpose of comparison we shall take our definition of wages according to the Statement made under the Payment of Wages Act. Under this Act, 'wages' includes all remuneration capable of being expressed in terms of money. So it includes bonus, special concessions, low rent or free-rent houses, etc. (It is difficult to calculate the cash value of concessions made in kind. We can be sure that in doing so employers have given the best interpretation in prices to the concessions they give.)

Taking the average annual earnings of factory workers for 1953, by State and Industry,¹ we get an average of Rs. 93 per month (including bonus, concessions through stores, etc.) for textiles ; the same amount for the footwear industry ; just under Rs. 60 per month for printing (this among the lowest) ; Rs. 140 a month in the electrical machinery apparatus industry (the highest).

¹ CENSUS, 1951

Taking the textile industry as a good example, both because it employs more than any other industry and because the general opinion is that it pays good wages, we find a marked difference in the rates of pay in different States, which is not borne out by the difference in the cost of living index. For instance, drawing tenters in Bombay get Rs. 99—4, in Madras, 72—15, in West Bengal, 42—11, in Madurai, 84—13. Doffer boys get Rs. 63—6 in Madras, 47—6 in West Bengal, 88—15 in Delhi. Weavers get Rs. 68—0 in Hyderabad, 88 in Travancore, and 75 in Madhya Pradesh.

The printing industry seems to be badly paid in general and is also marked by great differences in the rates of pay for the same job. Here are some examples of the total monthly earnings of the least skilled workers in different States for June, 1952.² Earnings mean minimum basic wage, plus dearness allowance plus other payments and concessions. The total monthly earnings vary from Rs. 15 in Travancore to Rs. 112 in Ajmer. Some examples in other States are: Bombay, Rs. 51; Bihar, Rs. 32; Madras, 20; Delhi, 30.

Taking the average earnings for different occupations in the same industry,³ we find the same marked variation in the scale of pay. (Earnings are for May 1952 and computed on a basis of 25 working days to a month). Compositors, *v.g.*, get Rs 135 in Ajmer, 46 in Bihar, 47 in Madras, 146 in Punjab, 65 in Travancore. Machinemen get Rs. 122 in Ajmer, 47 in Bihar, 82 in Bombay, 62 in Madras, 25 in Orissa, and 138 in Punjab.

² *Indian Labour Gazette*, Oct. '54, p. 329.

³ *Ibid.*, p. 331.

Another badly paid industry is mica industry. The average monthly earnings, (wages, dearness allowance and other allowances) for factories in Bihar (1952-53) are : men, Rs. 37-15-0 ; women, Rs. 36-5-10 ; children, Rs. 27-8-0.

Since we are promised 'socialisation' which, whatever its sponsors understand by this most vague umbrella expression, includes more State-owned industries, we give some of the wage rates for Mysore State where a large percentage of industry is State-owned. (From personal observation.)

In Badravati Iron and Steel Works (State concern), the basic wages for coolie labour is : men, *as.* 10-0, women, *as.* 6-0 ; monthly wages including dearness allowance, etc., men, Rs. 40-0-0, women, Rs. 30-0-0. In silk factory (State-owned), the rate of pay (all told) is from Re. 1-0-0 to Rs. 1-8-0 a day. Peons in government service, Rs. 35-0-0 a month, all told. Peons and attenders in colleges, Rs. 30-35. Head Clerk, Rs. 110, second clerk, Rs. 85-90. Building : coolie : men Rs. 1-4-0 to Rs. 1-8-0 ; women, Re. 0-12-0 to Re. 0-14-0 ; mason or skilled carpenter, Rs. 3-0-0 to Rs. 3-8-0 a day. Agricultural labour (casual) *as* 12 a day in money or kind.

Some find a livelihood by going to the hills to gather firewood which is then carried down to the towns for sale. Even though the bundle is so large that a man can scarcely carry it, the price is often as low as *as.* 8, especially when other work is short and competition is keen. A similar state of affairs is found further south in Madras State.

It is well known that the conditions in small factories are often worse than those obtaining in larger ones. For example, the wages in match factories in Sattur are : men, Rs. 1—8—0, women, Re. 1—0—0 to Rs. 1—8—0, children (who are allowed to work half a day) as. 4 to as. 6. All included, no extras in any form. The conditions in some of the ginning factories in the same place are very much worse. In one, the rates of pay are : men, Rs. 1—8—0, women, as 12, all told. The working conditions here are horrible. The women have to carry cotton, set in motion by a crude fan, to the press. The air the whole day long is thick with dust and bits of fluff, more like the air during a bad cyclone plus a thick fog — if such a phenomenon were possible. The only protection for the lungs is the end of the sari tied over the mouth. There is also a small nib factory in the same locality, paying, all told Re. 1—0—0 a day. Such factories are unfortunately typical of the many such small concerns that exist all over the country, paying a miserable pittance to workers struggling in horrible conditions.

Though not factory workers, we would like to point out the bad wages paid, usually through contractors, to those engaged in road work. Re. 1—0—0 for men, and as. 10 for women, seems to be a common rate.

Cost of Living

What was said of agricultural wages is also true of industrial wages : that any increase in wages is swallowed up by a rise in prices, and where wages are connected with the cost of living index, no great advantage is to be found in an occasional fall off in prices, as has happened during the first part of 1955 as regards

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food articles. Although prices have climbed up and down during 1950—54 — sometimes shooting up as much as 45 points, followed by a fall — the All-India figure (base 1944=100) shows a rise from 134 in 1948 to 138 in July, 1954. And although 1954 shows a slight fall from the previous year, it should be remembered that 1954 was a good year for agriculture, and that good years are usually followed by a series of bad ones. We all remember how dark the food situation appeared in 1950, for instance, and in assessing progress it is the long view that counts, not the temporary successes or set-backs.

And though it is true that industrial wages are generally speaking better than agricultural, and though some industries, all things considered, pay moderately well, the over-all picture is that wages are still a long way from the desired family wage. So far indeed in some cases, *v.g.*, the cases we have cited of wages below Rs. 60, that the family wage seems like a distant dream.

To further the study of wages in relation to the cost of living, and principally on how to support adequately an average family, we give the results of our Enquiry into family budgets.

Family Budgets

These budgets are the result of an enquiry into 265 sample families engaged in various occupations, made during the latter half of 1954. Not having at our disposal all the facilities which government surveyors have, we do not claim the same degree of accuracy, though comparison between our own and governmental enquiries shows that substantial accuracy has

been obtained sufficient to warrant coming to certain definite conclusions. The advantage of a private enquiry over one conducted by the government is the saving of time and money. It is a most exasperating experience when using official reports to find that the data published, say today, refers to three years ago. It is even more exasperating to be asked why you do not use the latest data, when, usually, the only source is official reports. For instance, an official Family Budget investigation began in 1943, and the results, *v.g.*, for Delhi, were published in 1948, with statistics referring to 1943. The cost was about Rs. 9 per family budget. So this makes it both a slow and costly process.

Out of our own private Family Budget Enquiry space allows only a *summarized* extract of some of the 265 budgets collected.

20 Sample Families of agricultural labour. Tirunelvely Dt.

Average number of earning members	1.65
" " " depending "	4.65
" total members	6.3

Average Monthly Salaries	Rs. 64.0	Including income from other sources
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Expenditure

Food	Rs. 52.6	Monthly
Rent, Fuel, Light	5.0	
Transport	2.5	

Dress, Dhobi, Footwear, Bedcloths

	Rs.	60.8	
Medical		4.65	
School Fees, School Books		15.85	Yearly
Ceremonies Weddings			
.. Funerals		16.4	
Varia			

Total Income	736—0—0
--------------	---------

Total Expenses	842—0—0
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Total Average yearly debt.	106—0—0
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Note that the average family is large: 6.3. Practically all the income goes on food, clothing and shelter. Though the amount spent on education and health is low, some of the other budgets to be given are much lower in this respect; an indication of the poor care given to these two important factors.

10 Sample Families of Agr. Labour. N. Travancore

Average number of earning members	2.4	
" " " depending "	5.8	Note large
" total members	8.2	Families

Average Monthly Salaries	Rs. 56.9
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Expenditure

Food	Rs. 46.6	
Shelter (Rent, Fuel, Light.)	0.75	Monthly
Transport	1.4	

Dress	Rs. 39.2	
Medical	1.5	Yearly
Education (Fees, School books, etc.)	0.5	

Total Income	672.8
Total Expenses	627.6
Balance	45.2

It was rarely possible in making the budget to get accurate expenses for weddings, etc. and also to get the exact extent of debts, especially on a yearly average. The above budget is exclusive of debts, and the average working days are 20 for men and 12 for women. The rest of the time they are unemployed.

10 Sample Families of Carpenters. Central Travancore

Average number of earning members	2.3	
" " " depending "	4.4	Note large
" total members	6.7	Families

Average Monthly Salaries	Rs. 202.1
--------------------------	-----------

Expenditure

Food	Rs. 112.5	Monthly
Shelter	11.1	

Clothing	Rs. 210.7	
Medical	29.0	
Education	51.5	Yearly
Lawsuits	21.0	
Ceremonies (fluctuates annually)	405.0	

Total Income	2425.2
Total Expenses	2200.4
Balance	224.8

10 Sample Families of schoolteachers in private schools. T.-C.

Average number of earning members	1.3	
" " " depending "	5.6	Note large
" total members	6.9	Families

Average Monthly Salaries	Rs. 118.3	(Rs. 81.8 salary, 36.5 other sources.)
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Expenditure

Food	Rs. 66.2	
Shelter	10.6	Monthly
Transport	5.9	

Clothing	Rs. 190.0	
Medical	40.0	Yearly
Education	54.2	

Total Income	1419.6
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Total Expenses	1276.6
----------------	--------

Balance	143.0
---------	-------

Average debts were only Rs. 30, but a balance is made only through the income from "other sources."

10 Sample Families, Watch & Ward, Railway, S. India

Average number of earning members	1.4
" " " depending "	2.2
" total members	3.6

Average Monthly Salaries	Rs. 68.2
--------------------------	----------

<i>Expenditure</i>		
Food	Rs. 39.3	Monthly
Shelter	2.5	
Transport	0.5	
<hr/>		
Clothing	Rs. 100.0	Yearly
Medical	7.6	
Education	4.4	
<hr/>		
Total Income	818.4	
Total Expenses	619.6	
<hr/>		
Balance	198.8	
<hr/>		

No accurate calculation of debts was possible. Note the small amount going to health and education.

10 Sample Families, Mill workers, Amritsar Dt.

Average number of earning members	1.2	
" " " depending "	5.2	Note large
" total members	6.4	Families

Average Monthly Salaries	Rs. 59.5
--------------------------	----------

<i>Expenditure</i>		
Food	Rs. 63.8	Monthly
Shelter	13.0	
Transport	1.7	
<hr/>		
Clothing	Rs. 95.0	Yearly
Medical	8.0	
Education	35.6	

Total Income	714.0
Total Expenses	1180.6
Total average debts	466.0

These families are reported to be always in debt.

10 Sample Families, Bisti (Building work) Delhi.

Average number of earning members	1.7
" " " depending "	2.9
" total members	4.8

Average Monthly Salaries	Rs. 109.7
--------------------------	-----------

Expenditure

Food	Rs. 49.3	Monthly
Shelter	9.8	
Clothing	Rs. 90.3	

Medical	7.7	Yearly
Education	3.1	
Lawsuits (one family, Rs. 300)	30.0	

Total Income	1316.4
Total Expenses	843.1
Balance	473.3

Balance exclusive of debts on weddings, etc.

10 Sample Families, Mazdoor, Building, Delhi.

Average number of earning members	1.5
" " " depending "	3.5
" total members	5.0

Average Monthly Salaries	Rs. 85.7
--------------------------	----------

<u>Expenditure</u>		
Food	Rs. 49.2	
Shelter	2.75	Monthly
Transport	1.5	
<hr/>		
Clothing	Rs. 84.3	
Medical	.0	Yearly
Education	4.3	
<hr/>		
Total Income	1028.4	
Total Expenses	727.6	
<hr/>		
Balance	300.0	
<hr/>		

Balance is exclusive of debts on weddings, etc.

These last two Delhi budgets may be compared with a few points with the *Report of an Enquiry into Family Budgets of Industrial Workers in Delhi City*, which includes 748 family budgets investigated from Oct. 1943 to Oct. '44 (Published in 1948). This *Report* found that the average family consisted of 3.80, *excluding* dependents living away from the family, and *including* them, 4.48 persons. Out of 1.34 earners per family, 1.17 were men, only 0.11 women, and 0.06 male children. The average monthly income was Rs.66-4-11, high for 12 years ago, but due to high wages of the war years. In spite of this, the half of the families that were below the average were in debt, a fact that is borne out by more recent budgets that below a certain income, debts are inevitable.

About 61 per cent of the total expenditure went on food, 15 on shelter, 9 on clothing, and the rest on articles for household use. As in our budgets, the striking fact comes out that all the money goes on the bare necessities and that there are not enough of even these. The consumption of meat, fish, eggs is negligible (Delhi workers are not vegetarians). So too that of milk, the average being 2 ozs., a day, while in the lower brackets it is only $2/3$ oz. per day.

The same conclusions come out from our private Enquiry so that even where there is a favourable balance shown, this by no means signifies that sufficient food, either in quantity or quality is being obtained. In any case, the wages are generally too low to allow of buying an adequate diet and so until wages are raised and the required nutritive food available at reasonable prices, talk about what people should eat remains largely academic.

Another fact, revealing poverty, is the small amount spent annually on health and education, only about one per cent of the annual expenditure. The reason is, not, of course, that people do not desire health and education, but that they have to spend all their income on food, shelter and clothing, the bare necessities, and have nothing left for the necessities of medical attention and education. Incidentally, we have found from our Enquiry that comparatively little is spent on amusements and that loose talk about the large amount spent weekly on cinemas is unfounded. True, there are cases where a disproportionate sum is spent in this way, especially in large cities, but this is not a general rule. Nor should it be forgotten, in this connection, that people have a right to some honest recreation.

The average size of the family from our Enquiry into 265 families, is 5.56 ; while these families included some very large ones of ten and eleven, they also included recently married couples with one or no children. It brings out the fact, however, that the calculation of 3 children as an average is too low. Moreover, it must be remembered that infant and child mortality is high among those in the lower wage brackets and that the improved medical facilities and control of epidemics will mean that in the near future there will be more surviving children, and thus, most probably, a higher average family.

A question was asked in the Enquiry whether the paying of a weekly wage instead of a monthly one would help. The answers were not conclusive since opinions were divided, but a good number thought that a weekly wage would prevent a certain amount of borrowing and advances on the coming month. It would also make it easier to calculate family expenses, since it is easier to foresee for a week than for a month.

(The next article will be on family wages in India.)

A. Nevett

Rural Youth Movement

The rebirth of the Indian countryside, with which the Community Projects and the National Extension Services are associated, invites a study of rural movements in other countries, however great be the differences in backgrounds and motive forces. Among such movements on the European continent, one of the most prominent is the Catholic Youth Association of Rural France (in French, J.A.C., Jeunesse agricole catholique) which like the J.O.C. branched off from the general youth association (A.C.J.F.). This Rural Movement held its twenty-five year jubilee this summer.

In his report the Secretary-general, M. Debatisse, summarised the work in the following words: "The Movement has had a great impact on the evolution of the rural milieu. For the last twenty-five years, tens of thousands of young people owe the J.A.C. a motive to live and to hope. Several hundred thousand families do day after day rejuvenate a love and a Christian home which is open to the other men. Thanks to it Christians are once more of importance in economic and social institutions....And we can be proud when we note that one third of the majors in rural municipalities have come out of the movement".

Their way of celebrating the occasion was to gather the four-hundred thousand members in some fifty regional congresses, organise suitable religious, sportive and cultural ceremonies to renew their spirit, ideal and solidarity and to take a general view of the tasks which were accomplished or which are facing them in the near future.

What is most striking in what the reports tells us ⁽¹⁾ is the lucidity of views and steady boldness which characterized the movement since its beginnings. Since its inception in 1929, it witnessed many deep changes which occurred in the French countryside and had to adapt itself to altered circumstances, legislation, war crisis, after-war fever, etc.

Technical progress ploughed deep into French agriculture : increase in returns, and in productivity owing to machines and fertilizers, consolidation of holdings and fall in the population ; exodus from the fields to the factories. On the other hand, French agriculture was shunted from the village market to the national and international markets ; the countryside developed into some sort of counterweight to the industrial areas, and became industrialised in a few sectors whilst retaining its traditional isolation in others ; national agriculture was made to face competition with foreign countries. Finally to-day it faces a very complex situation which calls for serious study by the young peasants, even if they do not yet feel competent to solve all the problems.

The movement had also to face the opposition of certain trade-unions and of certain political parties which were only too ready to take advantage of a re-awakening of the countryside. They had also to adapt themselves and to draw profit from the educational, economic and cultural efforts of the public authorities and private bodies to tone up the rural milieu : spor-

(1) Cf. *Cahiers de l'Action Populaire*, (Febr.), *Etudes* (June), *Revue de l'Action Populaire* (Aug.).

tive, musical recreational facilities, apprentice shops, educational centres, etc.

From the reports, it would appear that many a young peasant of France is somewhat disheartened and passes through a phase of passive restlessness. The Youth Movement has made up its mind to rekindle hope and courage and to convince the youths that they can still do much.

One should note the peculiar conditions of any association in the countryside. It was healthy and necessary to open the ranks to all and sundries in the villages; for all the youths of a village have much in common (difference from or even opposition to urban or industrial interests, common need of public amenities, common occasions and means of leisure, etc.) Moreover the parish forms a normal and necessary unit round which to gather and educate the youths belonging to diverse professions. Finally if we are to avoid all the evils and drawbacks of the class-struggle, we should keep our Catholic Action organisations open to all. It may be necessary to take a class basis but in such a case one must keep a clear view that one has accepted the battlefield chosen by the Marxist enemy; it would be poor generalship to be satisfied with such a type of strategy.

On the other hand, if one relies on a parish-basis to solve all the problems, one may face disappointment. A local community creates a definite solidarity and can cater for needs which are common to young people, like music or sports. But there remain interests which differ with the different callings and are associated with their professions; these go much deeper in one's

life and have the greatest impact on their duties and possibilities. They involve the preparation and progressive training for a job. If an organisation ambitions to command the full allegiance of youths, it should educate them for their professional responsibilities. It is what the French rural movement has realised and has decided to stress, thus making allowance for diversity as well as for unity among its members.

Technical aid will be mobilised so as to enlarge the range of educational endeavour, and separate groups will be arranged to further diversified training ; special meetings, more specialised lectures, suitable documentary material, vocational guidance will be made available. The greatest effort, however, will be directed to a more frequent and thorough use of the technical and professional institutions which public authorities or private initiative have established in the village or in the neighbourhood.

The effort will be diversified so as to accommodate small and middle peasants, agricultural labourers, artisans, shopkeepers, and also the rural youths who go and work in factories and whose number is on a steady increase. It has also to suit the various age-groups ; a particular effort must be directed to re-integrate into the rural population the youths who come back from their military service.

Needless to say that the rural movement is well aware that advantage should be taken of all organisations, whether they belong to the Catholic Action sphere or are parallel. Mention is made of the Rural Family Movement which looks after the young married couples ; or the Feminine Youth Movement which

specialises in feminine sportive and educational development. Outside agencies which can be helpful are the Recreation Centres, Youth Hostels, National Centre of Rural Enquiries, Apprentice schools, Agricultural Institutes, etc.

In short, bold and lucid are the plans of the Catholic Rural Youth Movement in France. Equally lucid and bold their plans for the future. They even envisage what their task should be in the hypothesis that the French countryside would have been rejuvenated, agriculture worked up to its maximum possibilities, professional education imparted to all agricultural youths, technique developed so as to make labour easier and more secure, what then would the Movement have to do ?

There would always remain, in an even more acute condition, the problem of the scale of values, human and spiritual. Technical progress has come to be considered the A and the Z of human life, so much so that it has displaced in many minds and hearts any religious or moral ideal, and threatens to enclose man within a feeling of self-satisfaction and self-sufficiency. There would exist the hidden anxiety of man that would have been blinded by deliberately immersing himself within darkness. Such a danger can be avoided only thanks to an early and deep sense of social ideals and responsibilities.

In all situations, there is the tension in each heart, in each home, in each profession, in each institution, the tension that seeks to integrate in harmony technical, cultural, moral and religious values. There is no room and no excuse for self-complacency whatever

be the temptation, there will never be a time for man to say: "Rest, my soul, and enjoy; thou art now in possession of great wealth." Progress will go on and on, and at each stage of progress, with every advance in technical and economic development, the problem will rise of adapting youth to new conditions, the problem of arousing a soul-surplus that will be needed for man's soul to dominate, tame and use whatever material, scientific, or cultural acquisition will have been made.

Such was the conclusion drawn by the J. A. C. in France after the survey of its twenty-five year endeavour. They look at the future with clarity and courage, with faith also as embodied in the slogan they had framed: Those who have faith and construct will always get the better of those who doubt and criticise.

A. Lahuri

Documentation

CRIME AND PUNISHMENT (Cont.)

Liberation from Guilt

"We have already pointed out," continues the Pope, "the internal and external character of the guilty act, that is, in relation to its author, as also in its relations to higher authority, which is, in the last analysis, the authority of God Himself, Whose majesty, justice and holiness are alighted and offended in every culpable act.

Liberation from guilt must, therefore, reintegrate the relations disturbed by the culpable act. If we are dealing with a sample real debt, one that is concerned with purely material considerations, it may be fully extinguished by the handing over of the thing required, without the necessity of any personal contact with the other party. If however there is question of a personal offence then the culprit is bound to an obligation in the strict sense, to the person of the creditor. It is from this strict obligation that he must be realised. And because as We have said this obligation has a psychological, juridical, moral and religious aspect, so his liberation must have a similar aspect.

Guilt, however, in its internal element, also implies in the culprit a state of enslavement and of bondage on his part to the object to which he has given himself in the performance of the culpable act; an enslavement to a pseudo-ego whose tendencies, impulses and ends constitute in man a caricature of the genuine ego, intended by the Creator and by nature only for the good and the true. From this enslavement also must there be effected a psychological, juridical, moral and religious liberation.

In human law, we may speak of a sort of liberation from guilt when the public authority no longer proceeds against the culpable act;...however this way does not constitute an interior conversion, a metanoia, a liberation of the ego from its interior slavery, from its will to evil and to illegality.

Now it is only to this liberation from guilt in its proper meaning, to this metanoia (that is, change of mental attitude), that we would wish here to draw attention.

Psychologically

Psychologically considered, the liberation from guilt is the abandonment and retraction of the perverse will freely and consciously placed by the ego in the culpable act, and the renewed intention to will what is right and good. This change of will presupposes a return to oneself, and hence an understanding of the evil and culpability of the resolution formerly taken against the good recognized as obligatory. There is united to such understanding the reprobation of the evil done, repentance as directly willed sorrow, deliberate regretfulness in the soul for the evil perpetrated because it was wicked, contrary to law and, in fine contrary to God. In this catharsis of the inner being, there is accomplished and included a withdrawing from the false good to which man has turned in his guilty act. The culprit begins to submit himself to the order of justice and right, in obedience to its author and guardian against whom he has rebelled.

This leads psychologically to the final step. Since the culpable act — as already mentioned — is not the offence directed against an abstract norm of law, but is, in substance, a stand against the person of the obligating or prohibiting authority, complete conversion tends, through psychological necessity in one form or another, toward the person of the offended authority with the explicit or implicit confession of the fault, and with interior petition for remission and pardon.

In spite of this, when considered under the purely psychological aspect, the perverse will expressed in the culpable act can end in another way without attaining release from guilt. The culprit no longer thinks of his act, but he has not actually retracted it; it has simply ceased to weigh upon his conscience. Now, it should be clearly stated that such a psychological process does not constitute a release from guilt, just as falling asleep in the evening does not signify or obtain the removal, much less the suppression, of the evil committed during the day. Nowadays, some will perhaps say that

the guilt has been submerged in the subconscious or the unconscious. But it is still there.

Nor would any better result be obtained with the attempt to suppress the psychological awareness of guilt by means of autosuggestion or external suggestion, or even by means of clinical psychotherapy of psychoanalysis. A real, free, guilty will cannot be psychologically corrected or suppressed by insinuating the persuasion that it has never existed.

A final observation must yet be made on this question of psychological liberation from guilt. A single, fully conscious and free act can contain all the psychic elements of a true conversion; but its depth, firmness and extent can present defects, which, if not essential, are at least appreciable. A profound, extended and lasting liberation from guilt is often a lengthy process which only gradually reaches maturity, particularly if the culpable act has been the fruit of an habitual disposition of the will. The psychology of relapses offers more than sufficient material for proof on this point, and the supporters of the purifying, educative and fortifying function of a somewhat lengthy imprisonment find in these experiences a confirmation of their theory.

Juridically

Juridical liberation from guilt, as distinct from the psychological conversion that is accomplished in the intimate will of the culprit, is directed essentially to the higher authority, whose requirements for observance of established norms have been slighted or violated. . . . In the analysis of the culpable act, we have already pointed out that it constitutes the withdrawal and the negation of due subordination, due service, due devotion, due respect and homage; that it is objectively an offense against the loftiness and majesty of the law, or rather of the law's author, guardian, judge and vindicator. The exigencies of justice and hence juridical liberation from guilt, require that as much service, subordination, devotion, homage and honour be restored to authority as were taken from that authority by the delict.

The satisfaction may be performed freely; it may also, in the suffering endured because of the penalty inflicted, be to

a certain degree forced; it may be at one and the same time both forced and free. Law in modern nations does not attach much importance to voluntary reparation. It is content to have the will of the culprit, by means of the penalty suffered, submit to the powerful will of public authority, and to re-educate his will in this way to work, to social relations, to right actions....Not to take into consideration however, as a matter of principle, the will of the culprit to give satisfaction in so far as sound juridical sense and violated justice require, is a deficiency and a lacuna, the bridging of which is earnestly demanded by the interests of doctrine and of fidelity to the fundamental principles of penal law.

However, juridical liberation from guilt comprises not only the will to perform the required reparation but the actual reparation itself.... Here the question arises: what should be the rule in the event of moral or physical inability to perform such reparation?.... In fact in certain cases man is often no longer in a position to provide adequate satisfaction, *v.g.* in case of murder, privation of sight, mutilation, full sexual violation, adultery, definite destruction of another's good name, declaration of an unjust war, betrayal of state secrets and other like delicts.

The law of retaliation would inflict a proportionate evil on the culprit. However by this alone, the one injured in his rights would not receive reparation nor have his rights restored. But prescindng from the fact that adequate indemnity is not impossible in all cases, it should be noted that judgement on the guilt regards not so much the damaged good of the other party, but principally the person of the culprit and his perverse will exercised to his own advantage.

In opposition to this is the offering or reparation made by the culprit at his own expense, from his personal being, property or ability for the benefit of superior authority. Thus active reparation, which included the interior conversion of the will, is for the culprit who, at his own expense, performs the required satisfaction, the second of the two above-mentioned elements which contribute liberation from guilt. The same cannot be said of purely passive reparation when the

culprit is forced to bow beneath the suffering that his reparation implies. This purely passive satisfaction, from which any element of voluntary and repentant will is lacking, is thus deprived of the essential element of liberation from guilt. Consequently, the culprit remains in his culpable condition,

We have many times pointed out that every grave culpable act is in the last analysis an offence before God....Who as the Author, Guardian, Judge and Avenger of the juridical order makes known to the culprit His exigencies with that unconditional absoluteness which is proper to the intimate manifestations of conscience. But if man repents....he finds it impossible to make reparation by his own powers....(for) he has offended and slighted an absolutely infinite good....while anything that man might offer or actuate is essentially, intensively and extensively, finite....God has bridged this abyss; He has put into the hands of finite man an infinite price; He has accepted as an offering of reparation for guilty man the ransom offered by Christ, which is superabundant by (reason of Christ's divinity).

Let it not be said that these theological and religious considerations lie outside the field and the interests of science and juridical practice....The ancient Romans united law and right (*jus ac fas*) notwithstanding the difference in concepts, and they always conceived them as related to the divinity. If now modern depth-psychology is correct, there is in the innate dynamisms of the subconscious and the unconscious a tendency which draws toward the transcendent and makes the essence of the soul gravitate towards God. The analysis of the guilt-process and of liberation from guilt reveals the same tendency towards the transcendent.

Morally

Moral liberation from guilt coincides substantially for the most part with what We have already said concerning psychological and juridical liberation.

Religiously

Finally by religious liberation there is understood liberation from that interior guilt which burdens and binds the

person of the culprit in the sight of God....How man can free himself or be freed from his offence against God has already been sufficiently explained in the second point concerning the juridical aspect. But if this final religious deliverance is not manifested to the culprit, or at least if the way to such is not pointed out or made smooth — if only by means of a long and severe penalty — then in such a case very little, is offered to guilty "man" in his punishment, however much one may talk of psychic cure, or re-education, of social formation of the person, or emancipation from aberrations and from enslavement to himself.

Doubtless these expressions mean something that is good and important; but for all that, man remains in his guilt before the supreme necessity upon which his final destiny depends. This necessity can wait and often does wait at length, but in the end consigns the culprit to the guilt from which he is unwilling to desist, and to the consequences of that guilt.

Therefore if someone or something can contribute towards warding off such an evil, even though it be penal law or the execution of a lawful penalty, no effort should be spared. All the more since God during this life is always most willing to effect a reconciliation.....

Liberation from the Penalty

....Liberation from guilt and liberation from punishment do not always coincide. The guilt may come to an end and the penalty continue, and on the other hand, the guilt may continue in force while the penalty terminates. There are various forms of cessation of punishment. It is first of all clear that such cessation is reached automatically at the moment in which the penalty inflicted has been paid.

The Remission of the Penalty

Remission is another form of cessation of the penalty, by means of an act of the competent higher authority. The power to issue such acts of clemency does not rest with the judge who has pronounced the sentence of condemnation;.....

per se, it resides with the power that judges and punishes in its own name and in virtue of its own law. Hence the right to remit the penalty avails ordinarily in the life of the state as something reserved to the supreme authority..... However arbitrariness cannot prevail in the application of condonation. The good of the culprit, no less than that of the juridical community whose law he has culpably violated, must serve as a norm. Above both of these are the respect and excellence of the order established according to what is good and righteous. This norm requires that as also in the application of penal power, there be considered not only strict law and justice, but also equity, goodness and mercy. Otherwise there is danger that the '*summum jus*' be converted into '*summa injuria*'.

It is precisely this reflection which gives rise to the thought that, in medicinal penalties, and also, within certain limits, in vindictive penalties, a remission of the punishment should be taken under consideration whenever there is moral certainty that the inherent purpose of the penalty has been obtained, that is, the true conversion of the guilty person, and a serious guarantee of its lasting character."

The Sublimation on 'Christianization' of Suffering

Punishment is looked upon, by its very nature, as an evil imposed on man against his will; hence it creates of itself a spontaneous defensive attitude on the part of the interior man. He feels himself robbed of the free disposition of himself and subjected to an extraneous will. Similar evils, but arising from other sources, frequently affect man, or he may even choose them by his free election. As soon as spontaneous opposition to the suffering no longer exists, its oppressive and humiliating aspect disappears or is substantially diminished, even though the sensitive and painful element remains.

Very many people, even though innocent, are today thus oppressed and suffering; they suffer physically and morally in prisons and penitentiaries, in concentration camps, in places of forced labour, in mines, in quarries to which they have been relegated by political passion or the arbitrary whim of

totalitarian powers. They suffer all the miseries and all the sorrows that can be inflicted upon true culprits according to law and justice. Those who through no fault of their own suffer such evils are certainly not able to escape externally the pressure of force, but they can interiorly rise above all such things sustained perhaps by naturally good motives, but much more easily and effectively by religious considerations, by the certainty that always and everywhere they depend on Divine providence, which permits no person or thing to be taken from its grasp and which possesses an eternity and an almighty power to set aright whatever has been unjustly suffered to equalize all things disarranged and hidden, to crush and punish all human tyranny.

Charitable Work of Assistance to the Condemned

Those who suffer through their own fault and feel themselves slaves of punishment may also attain the same end and by the very same way. We would wish to recall here what We have already said when speaking of the execution of punishment, concerning the spiritual circumstances of the person condemned to prison. Here We desire to consider how one can and should assist him to attain an interior victory and consequently an interior liberation from the evil of punishment. By faith and love and grace, clarity of vision and light can be imparted to his spirit, warmth and substance to his courage, strength and support to his weakness. Unquestionably the condemned person could himself bring to maturity and completion such an elevation; few, however, abandoned to their own devices, will be able to do so. They therefore need from others advice, assistance, sympathy, encouragement and comfort. But the one who undertakes such a task must draw forth from his own convictions and his own interior riches that which he would communicate to the prisoner. Otherwise his words would be only sounding brass and tinkling cymbals.

Contribution of the Community to Deliverance

The Community should see to it that it is disposed to welcome lovingly the man who comes forth from prison into

liberty. This love should not be blind but clear-seeing, and at the same time sincere, helpful and discreet, such as to make possible his re-adaptation to social life and a renewed consciousness of himself as free from guilt and punishment. The requirements of such a disposition are not based upon a utopian blindness to reality. As has been noted, not all criminals are ready and inclined to bear with the required process of purification, but it is still true that many others can be and are assisted to obtain complete interior liberation and for these especially no Christian effort will ever be too much or too difficult."

(THE END)

Social Survey

The Bank Award

The Minister of Labour has introduced a Bill* in the Lok Sabha giving effect to the recommendations made by Mr. Justice Gajendragadkar in his report on the Bank Award. The Award as now modified will remain in force at least for five years — till 31 March, 1959. The Bill also provides for a machinery to resolve differences and doubts between the parties. The Government will refer such differences and doubts to an Industrial Tribunal, which after giving to the parties reasonable opportunities to be heard, will decide the matter. The decision of the court will be final and binding on the parties.

The Government have accepted in full the recommendations of the Commission on the substantive terms of the award.

The Central Committee of the All -India Bank Employees' Association, which met in Delhi in September to consider the

* This Bill has since been passed by both Houses of Parliament.

Commission's Report, has while accepting a great many of the recommendations severely criticised some of them. The Committee is of the opinion that though many employees will profit from the new Award thousands stand to lose by wage cuts and other deprivations. It has called upon the Government to do away with category IV created by the Government modification of 1954 and not penalise employees working in places which have a population of less than 30,000. It has warned the Government that if their recommendations are not heeded there would be lots of trouble in the future. As a matter of fact the Bill introduced in the Lok Sabha has not taken into consideration these recommendations of the Committee. But the Bill has only been introduced. By the time it is passed by Parliament we hope that it will be so modified as to bring reasonable satisfaction to all parties.

Labour Appellate Tribunal

The Labour Appellate Tribunal has fallen on evil days. In recent months it has been strongly criticised and its extinction has been demanded with great vehemence. Now the Labour Minister has, bowing to the popular demand, introduced a Bill in the Lok Sabha which seeks to abolish the Labour Appellate Tribunal. In its place will be set up three types of original Tribunals, namely, Labour Courts, Industrial Tribunals and National Tribunals. The Bill also seeks to make certain amendments in the Industrial Disputes Act, 1947, and the Industrial Employment (Standing Orders Act) 1946. One of the proposed amendments enlarges the definition of workmen to cover supervisory personnel whose emoluments do not exceed Rs. 500 per mensem and also technical personnel.

Horror Comics

Yet another Bill introduced in Parliament, this time by the Home Minister, seeks to ban "horror comics." The import of this type of literature has been already prohibited under the Sea Customs Act. The present Bill forbids their manufacture and circulation in the country. The Bill, for lack of time, will come up for consideration during the next session of the Lok Sabha.

This is a long overdue measure and we hope it will be so framed as to make the sale of unhealthy literature, if not altogether impossible, at least exceedingly difficult and dangerous. The Bill is entitled, "The Young Persons (Harmful Publications) Bill". A "young person" means a person under twenty years of age.

"Harmful publication" is defined as "any book, magazine, pamphlet, leaflet, newspaper or other like publication which consists of stories told with or without the aid of pictures or wholly in pictures, being stories portraying: (1) the commission of offences, or (2) acts of violence or cruelty, or (3) incidents of a repulsive or horrible nature in such a way that the publication as a whole would tend to corrupt a young person, into whose hands it might fall, whether by inciting or encouraging him to commit offences or acts of violence or cruelty or in any other manner whatsoever."

If a person (i) sells, lets on hire, distributes, publicly exhibits or in any manner puts into circulation any harmful publication, or (ii) for purposes of sale, hire, distribution, public exhibition or circulation, prints, makes or produces or has in his possession any harmful publication, or (iii) advertises or makes known by any means whatsoever that any harmful publication can be procured from or through any person, he shall be punishable with imprisonment which may extend to six months, or with fine, or with both.

On a conviction under this Section the court may order the destruction of all the copies of the harmful publication in respect of which the conviction was had.

The State Government is given power to declare, after consultation with the principal Law Officer of the State, by an order notified in the Official Gazette, that a particular publication is a harmful publication. Every copy of such a publication will then be forfeited.

The aggrieved party has a right of recourse to the High Court within sixty days of the date of such an order.

The Police and magistrates are given extensive powers to seize and, under certain circumstances, to destroy harmful publications, to search premises where any stock of harmful

publications may be or may reasonably be suspected to be. Certain rules are to be followed by police officers and magistrates in this regard.

Offences under this Act are cognizable.

Crosswords

The new Law just passed by Parliament is a great blow both to organisers of Cross-word Puzzle competitions and to seekers of easy money. As the Home Minister, Mr. G. B. Pant, said in his speech commending the new measure, cross-word puzzle competitions are organised frauds meant to lure guileless people and make money. The system, said the Minister, sought to use the inevitable weakness in human nature to get rich quickly and the competitions held great temptations to the poorer man whose desire to become rich overnight made him go in for such easy means. Mostly literate young people were the victims of this new means of swindling hard earned money.

According to the provisions of this new Act the maximum total amount which can be offered as a prize per month is fixed at Rs. 1000. The total number of entries are restricted to 2000 per competition. Promoters of cross-word puzzles must obtain a licence which will be granted only when the licensing authority is satisfied that the cross-word puzzle is an intelligence test and not merely a matter of guess work and gamble.

The law applies to certain States only as some of the States have not yet given permission to the Centre to legislate in this matter. But it is expected, stated the Home Minister, that the law will be made applicable to the whole country within a few weeks. The ban applies also to foreign competitions.

According to one member of the Lok Sabha the promoters of these competitions offered as much Rs. 8 crores as prizes which would mean that they collected at least three times that money.

There was a strong demand for the total abolition of these competitions. We hope that sooner or later the Government will yield to this demand. Time will show that fertile

brains will concoct new means of swindling unwary young men even with a small bait of Rs. 1000.

Agricultural production

During the year 1954-'55 ending in June there was an increase both in the acreage and production of cereals in India as compared with 1949-'50, the base year for the first Five-Year Plan. The total production of cereals during the year was 55.3 million tons representing an increase of 9.3 million tons over that of 1949-'50. The area under cereals in 1954-'55 was 209 millions as against 193.6 million acres in 1950-'51. Thus while acreage increased during the period by 6.9 per cent production rose by 20.2 per cent.

Family Planning

The Union Health Minister announced in the Lok Sabha that Government will accelerate the programme of family planning and that the question of how much more money is to spent on this project is under consideration. Surveys carried out in certain localities show that the rural population neither knows about methods of birth control nor is it interested in them. Most villagers are opposed to them on ethical or religious grounds. Birth control is practised mostly by the educated and especially among the urban population. In spite of the fact that birth control is working havoc in other countries the votaries of this dangerous evil are going about propagating it. Unless they are absolute idiots they ought to know that birth-control means are used more, not to limit families, but to do evil without the fear of consequences. This corruption of youth can do no good to the nation and to the country. It is unfortunate that the Government should have a part in this work of destruction.

Razor Blades

India made 59.2 million razor blades in 1955, nearly 11 million more than in the previous year. The quality of these home made blades can be judged from the increase in the bearded gentry, the lacerated frontispieces and the early morning rows in the domestic sanctuaries. The foreign manufacturers also seem to have joined the conspiracy against the unfortunate male.

Book-Post

A Committee has been set up by the Government of India to go into the question of transmission of books by inland post. The Committee will recommend rates of postage to be prescribed, suggest a suitable definition of "books" for the purpose of being eligible for the special rates and specify various conditions under which articles classified as books may be transmitted. This is a move in the right direction and will bring great relief both to the publisher and to the reader. At present the rates are so exorbitant that postage alone equals the price of small publications.

Law Commission

At long last the Government has yielded to the popular demand and appointed a Law Commission to suggest ways and means of reforming our legal system. We have a veritable jungle of Acts, Central and State, personal laws and customary laws, rules and regulations, amendments without number and legal decisions. And then there are the Civil and Criminal Procedure Codes which instead of helping the litigant to get quick justice help in dragging on a case for months and years. As the system is at present it is both costly in time and money. The simplest way, it is said, of ruining an adversary is to get him involved in a law suit and leave him thereafter in the tender hands of courts and lawyers. The Law Commission, which is composed of some of our best legal brains, will examine each Act and also the system as a whole and will suggest suitable reforms. We hope that the present Commission following on the footsteps of the one constituted by the Emperor Justinian will bring out a Code that will be blessed both by legal students and litigants for centuries to come. The present system of endless delays, adjournments, and vexations must go.

Technical Training

The Union Ministry of Labour is running nearly a thousand institutions, scattered all over the country, where about 62,000 persons are receiving technical training. The subjects in which the students are receiving training are: engineering,

technology, agriculture, farming, architecture, building, construction work, handicrafts, medicine and nursing. The second Five-Year Plan will create a demand for a very large number of technicians in every branch of industry. Many secondary schools in the country are devoting an hour or two a day to give their students some useful training in handicrafts. Unemployment among our matriculates, intermediates and degree holders is so great that unless something is done to help them take up other than clerical jobs we shall soon be submerged in this flood of unemployment.

Land Reform

Several States are engaged in enacting laws to reform the land tenure laws in their respective states. The Bombay Assembly is busy discussing the "Land-to-the-tiller" Bill, the West Bengal Assembly the "Land Acquisition Bill." Bihar will soon introduce a Bill to fix a ceiling on landholdings. A single family of five members will be permitted to hold 30 acres of land on the plains and 50 on uplands. Meanwhile the Bhoodan movement is making headway, though its tempo has been of late reduced considerably by rains and floods. According to the latest figures available, till the end of May 1955, 3,758,692 acres were donated for the movement all over India by 502,641 donors. The biggest collection was in Bihar, 2,330,554 acres and the smallest in Bombay, 123 acres. In Bihar 11,364 families have been given 21,123 acres of Bhoodan land. So far out of the total land collected 197,430 acres have been distributed. Lack of suitable legislation in the various States where land has been donated is slowing down the task of distribution. In many cases the donors are still getting benefit from the lands they have donated to the Bhoodan movement.

Warehouses

Government is planning on setting up an All-India Warehousing Corporation with an authorised capital of Rs. 20 crores and a paid-up capital of Rs. 10 crores. The Corporation will set up warehouses in important marketing centres and also will encourage setting up of warehouses and marketing

agencies in other suitable places. Funds for this purpose will be made available by the Corporation.

Trust Act

The Registrar, Public Trusts, Sagar, Madhya Pradesh, has given a most interesting decision on the application of the Public Trust Act to religious houses and churches belonging to Catholics. He is of the opinion that these entities are not Trusts, express or constructive. A trust is defined as "a confidence reposed by one person in conveying or bequeathing property to another, that the latter will apply it to a purpose or purposes desired by the former." (cf. Mozley & Whitely's Law Dictionary). The Registrar rightly remarks that when a group of pious women pool their resources together to run a school the effort is voluntary. Though the nature of their work may be to do public good there is no beneficiary in the strict sense who can sue them in case they wind up the school. There is no trust where there is no beneficiary. As for the Churches and other institutions they are moral bodies who own their own property. Their aim is to do good to the public. But the public has no right over the properties and have no say in its administration. Hence they are not beneficiaries of a trust. The parishioners have a duty to worship God and the authorities of the Church have a duty to provide for them a place to perform their religious duties. This does not mean that they have a right over the properties.

It is readily admitted that some schools and monasteries may be and are real trusts. But to say that every Catholic institution be it a school, an orphanage, hospital or other charitable institution, is a Public Trust is doing injustice to the very notion of the term Trust. The mere fact that an establishment works for the public good does not make it a Public Trust.

F. C. R.

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